WESTERN LUMINARY.

"TO DO GOOD, AND TO COMMUNICATE, FORGET NOT."

VOL. II.] LEXINGTON, KY. MAY 31, 1826. [No. 47.

TERMS OF THE

WESTERN LUMINARY.

THOMAS T. SKILLMAN,

PRINTER, EDITOR AND PROPRIETOR.

Published every Wednesday, at TWO DOLLARS per annum, in specie, in advance, or TWO DOLLARS and FIFTY CENTS at the end of the year.

No subscriber at liberty to discontinue until all arrearages are paid up.

All letters must be post paid.

From the Pittsburgh Recorder.

WESTERN THEOLOGICAL SEMINARY.

We are pleased to have it in our power to copy from the records of the Secretary the following account of the proceedings of the Board of Directors of the contemplated Western Theological Seminary.

Wheeling, April 20th. 1826.

The Board of Directors of the contemplated Western Theological Seminary met this day, agreeably to adjournment, and was opened, by the Rev. Dr. James Blythe, with a Sermon, from Daniel 7. 27. "And the kingdoms of this world." &c.

After prayer, the roll was called, and the following members, being present, answered to their names; to wit,

The Rev. James Blythe, D. D.
Robert G. Wilson, D. D.
Francis Herron, D. D.
Matthew Brown, D. D.
William Wylie,
Obadiah Jennings,
James Culberston,
Rev. Randolph Stone,
John T. Edgar,
Elisha P. Swift, and
Donald M'Intosh,—with
Mr. John Milligan, Elder.

The following members were absent; viz. the Rev. Messrs, Gideon Blackburn, D. D. John Thompson, John Seward, William Speer, Murdoch Murphy, Duncan Brown, James Scott, Jas. Hoge, and Alan D. Campbell,—with Mat. B. Lowrie, Esq. Hon. Geo Plumer, Col. Edward; Ward, Messrs. Walter Dunn, Sam. F. M'Cracken, Thos. P. Smith, David Hudson, and Thomas T. Skillman —Elders.

A communication was received from the Board of Commissioners appointed by the General Assembly on the subject of the location of the Seminary, stating that proposals had been received from a number of different places, offering various inducements to the consideration of the Commissioners; but that, owing to the fact that but three of the five members of which the Board is composed had attended either of their meetings; that, in most instances, the proposals inviting a location were incomplete at their second meeting; and, having left the business open for further exertions, they had not been able since to form a quorum; and that, in these circumstances, they had concluded to transfer all these papers to the Directors, without recommending to them any one place in particular as the most eligible site for the Seminary contemplated.

The Board then proceeded to read the various proposals thus referred to them; and Messrs. Stone and M'Intosh

were appointed a committee to prepare a brief statement of the leading facts contained in them, and report the same to-morrow morning.

Adjourned, to meet to-morrow morning at eight o'clock.—Concluded with prayer.

Friday morning, eight o'clock.—The Board met agreeably to adjournment, and was constituted with prayer. The minutes of the last session were read.

The Rev. James Hoge appeared and took his seat as a member of the Board.

The committee appointed to make a brief statement, &c. reported the same; which was read and accepted, and is as follows:

"The committee appointed to give a condensed view of the several propositions made to the Board in regard to the location of the Western Theological Seminary, report,

"That proposals have been received from thirteen places, all of which are represented as healthful and affording great facilities of communication with different parts of the country; and all furnished with abundant and cheap markets. In these respects, little difference, if any, can be noticed among the several proposals. All the places proposed differ, however, in pecuniary considerations, as will be seen by the following statement, given in the order in which the proposals were read to the Board.

"1. *West Union* (Ohio) offers, by subscription, $4,596; of which $165 is in trade, and $125 doubtful as to collection.

"2. *Chillicothe* offers their Academy lot and buildings, on condition of continuing in it a Grammar School, in which the languages are to be taught; and a subscription to the amount of $3,130, the principal to be paid when the subscribers think expedient; but six per cent. interest to be paid while the principal is retained.

"3. *New Richmond* (Clermont County, Ohio,) offers the brick-walls of the Court House, and a subscription of $4,305, to be paid in annual instalments, and more than half in trade.

"4. *Cincinnati* offers a lot of ground with brick building, valued at $17,000, on which is a debt of $3,000.

"5. *Springfield* offers a lot of one acre for a site, and 4 lots in the town, and a subscription amounting to $1,000.

"6. *Harmony* (Butler County, Pa.) offers in lands and buildings $ and in subscription to the amount of $4,000.

"7. *Ripley and Georgetown* (Brown County, Ohio,) offer their Court House, 60 acres of land in the vicinity, and a subscription amounting to $1,347.

"8. *Charleston* (Indiana) offers by guaranty 18 acres of land, valued at $100 per acre, and $10,000 in cash to put the Seminary in operation.

"9. *Lebanon* (Ohio) offers $3,400, including a donation of lots and acres adjoining the town for a site.

"10. *Decatur* (Ohio) offers, by subscription, $3,603, one 4th to be paid in hand and the remainder in three annual instalments: also 16 acres of land.

"11. *Meadville* (Pa.) offers the gratuitous use, for 10 years, of a College Library, worth $20,000, and one half of the College Edifice for the same time.

"12. *Allegheny Town*, opposite of Pittsburgh, (Pa.) offers a subscription of $21,000, together with 18 acres of land, estimated at from 15 to 20 thousand dollars.

"13. *Walnut Hills* (O.) offers 30 acres of land in three parcels, estimated at $6,000."

A motion was then made that the town of West Union, in Adams County, Ohio, be recommended to the next General Assembly, as the most suitable place for the location of the con-

templated Seminary; which, after considerable discussion, was determined in the negative—yeas 5, noes 8; as follows:

Yeas, Dr. Blythe. President of the Board, Dr. Wilson, Mr. Culbertson, Mr. Hoge, and Mr. Edgar—5.

Noes, Dr. Herron, Dr. Brown, Mr. Wylie, Mr. Jennings, Mr. Stone, Mr. Swift, Mr. M'Intosh, and Mr. Milligan—8.

A resolution was then offered, that it be recommended to the General Assembly to locate the contemplated Seminary in the Town of Allegheny, opposite Pittsburgh, and decided in the affirmative—yeas 8, noes 5; as follows:

Yeas, Dr. Herron, Dr. Brown, Mr. Wylie, Mr. Jennings, Mr. Stone, Mr. Swift, Mr. M'Intosh and Mr. Milligan—8.

Noes, Dr. Blythe, President of the Board, Dr. Wilson, Mr. Culbertson, Mr. Hoge, and Mr. Edgar—5.

Resolved, That the Secretary be appointed to prepare a report of the proceedings of this Board to be made to the next General Assembly, and that Drs. Blythe and Herron and Mr. Jennings be a committee to whom the same shall be submitted for examination before its submission to the Assembly.

From the New-York Observer.

MAUMEE MISSION.

Revival in the School.

The following is an extract of a letter from Mr. Van Tassel, one of the missionaries of the U. F. M. Society, among the Ottawas and Wyandots on Maumee river in Ohio, dated March 29. The facts which it relates will encourage the friends of Indian Missions and of Tract Societies to persevere in their labours.

"We have now 30 Indian children in our school, and for about two months past there has been a very pleasing attention to the subject of religion. A general solemnity has been visible, and the minds of several of the older scholars have been at times deeply impressed. On the 3d of this month the boys took axes, as usual after school, and went into the forest to cut wood. Having laboured till after sunset, all, except James Clark, (a young man about 20 years of age,) returned; he, having a tract in his pocket, sat down on a log to read it. The subject was sent home with power to his heart; he was alarmed and awakened, so that he fell upon his knees and cried for mercy. About dark he returned as far as the blacksmith's shop, perhaps ten rods from the house, where he prayed so loud that he was soon heard by the family. After praying about an hour he appeared to be in such distress, that one of the family and some of the scholars went to the shop to ascertain the cause. On opening the door, they found him in a kneeling posture, and so much engaged in pleading for mercy, that he did not appear to know that any person was near him, while the boys, as they entered, knelt around, and seemed to join with him in confessing their sins and pleading for pardon. He remained in this situation, entirely insensible to every external object, till 10 o'clock in the evening, when he became more composed, and they prevailed on him to come to the house. He slept none that night, and the next morning being asked how he felt, he replied, Just the same. When asked if he felt that he was a great sinner, he replied yes; but was inclined to say but little. Towards evening his countenance assumed a more cheerful aspect, and he expressed to some of the family a hope that his sins were pardoned: he was cautioned of the danger of being deceived and resting his hopes upon a false foundation. In the evening, being in a room with a number of the boys, he began talking to them in English, and entreated them in the

most earnest and affectionate manner, to attend to the concerns of their souls. He told them they were all sinners, and they must repent and believe in the Lord Jesus Christ. During several days he was quite indisposed, we believe in consequence of the extreme agitation of his mind; but has since recovered, and is now generally cheerful He expresses much anxiety for the other scholars, and urges upon them the importance of seeking an interest in Christ. He is often heard in the school house, praying in his own language with those who can understand him. When inquired of, how he felt towards his people, the Wyandots, he answered, "O I want them all to become Christians. I want to see and talk with them." He was then asked how he felt towards the Ottawas. He replied, "all just the same." Since the evening referred to above, there has been no noise or confusion; but we have reason to believe that the Lord is silently carrying on his work of grace in the hearts of these tawny children of the forest. They spend most of their leisure hours in reading the Bible, and in sweet retirement or little praying circles Only three yet give evidence of a change of heart. Several more, however, appear deeply impressed. We hope, yea, we believe there is mercy in store for them; for we trust they are the subjects of many prayers, and we know that God will glorify himself in the salvation of the heathen. Towards us God's dealings have been such as are calculated most strikingly to humble the pride of man. While our strength has been wasting by sickness, he has been diminishing our numbers, by calling one after another from the field of labour, till only six now remain out of eighteen adult persons, who have formerly constituted the mission-family;—under such circumstances, in the midst of all our weakness and unworthiness, he is making displays of his own Almighty power to build up Zion. Thus did he diminish the armies of Israel, when he delivered the host of Midianites into their hands. "O praise the Lord for his goodness and for his wonderful works to the children of men."

COLONIZATION.

The last number of the African Repository brings with it convincing proof that the importance and practicability of colonization, is daily better understood—winning upon the affections and animating the spirits of its old friends, and adding to its list multitudes of new ones in all parts of the county, but especially in Virginia. It reports the formation of three Auxiliaries within the present year, viz. at Fredericksburg, at Georgetown, and at Alexandria: the officers and managers of which are the most influential, worthy and patriotic men in their several localities.

The receipts of the Treasurer from the 26th of January, to the 30th of March, amounted to $2,429 94.

The venerable David Shriver, of Frederick co. Maryland, who died in January last, directed by his will, all his slaves exceeding 30, to be emancipated, and that suitable provision should be made for the comfortable support of the aged and infirm, and for the instruction of the young in reading, writing, and arithmetic, and in some art or trade by which they might acquire more readily the means of support. It is said also, that Col Smith, a Revolutionary officer and member of the Methodist church, lately residing in Sussex county, Virginia, died about the 20th of February; leaving directions in his will for the emancipation of all his slaves, 70 or 80 in number; and bequeathing five or six thousand dollars to defray the expense of transporting them to the African Colony.—*Fam. Vis.*

From the Religious Messenger.

MISSIONARY MEETING.

On Monday evening last, agreeably to notice given, the Annual Meeting of the Missionary Society of the Methodist Episcopal Church, within the bounds of the Philadelphia Conference, was held at the Union Methodist Church, in Fourth street; Dr. SARGENT, *president*, in the chair.

After singing, and prayer by the Rev. Mr. Alden, a missionary from Nova Scotia, a report was read by Joseph L. Inglis, Esq. the Treasurer. In this report, many highly interesting facts, relating to the missionary cause, were stated. In answer to an application made by the Bishops for information respecting the state of the Indian Missions on our frontiers, an appropriation of 700 dols. was made, to be applied at the discretion of the bishops, either to the Cherokee, Choctaw, New Orleans, or West Florida missions. The bishops being on the spot, and well acquainted with the necessities of the different stations, were supposed to be the most suitable mediums through whom to send these supplies to the destitute missionaries among the Indians. An appropriation of 200 dols has also been made by the managers of this society, for a missionary to travel within the bounds of this Conference District.

After the Report was read, Bishop M'KENDREE rose and delivered the following

ADDRESS.

Mr. President. I am persuaded the real character and importance of Missionary associations, cannot be realized, unless they are conducted and considered in perfect accordance with the Gospel of our Lord Jesus Christ. The subjects of the glorious Gospel of the blessed God are the human race—every son of Adam; and their present and eternal happiness are the objects to which it calls our attention. "I, if I be lifted up," said Jesus, "will draw all men unto me." "Come unto me all ye that labour and are heavy laden, and I will give you rest—rest to your souls" is the language of this Gospel to fallen man. To accomplish this benevolent design, Jesus said unto his apostles, "Go ye into all the world, and preach my Gospel to every creature; teaching them to observe all things whatsoever I have commanded you: And Lo! I am with you always, even unto the end of the world."

The divinity of the Scriptures and the power of God were wonderfully confirmed by the effects which followed the Apostles preaching; and blessed be God! the triumphs of the Gospel now are "confirmation strong" of the truth and veracity of the promise: "Lo! I am with you always, even unto the *end* of the world"—not only to the utmost limit of time, but also to the "farthest verge of this green earth." Whilst the Gospel is performing wonders in Enrope, Asia, and Africa, hundreds of thousands in America can give "glory to God in the highest" who hath made them heirs of HIM and joint-heirs of Jesus Christ; and still His arms are open wide to embrace all the destitute, and minister consolation to all the afflicted Zealous, useful, and powerful ministers, are proclaiming the glad tidings on the frontiers of our rapidly extending population — Nor is this restrained by geographical boundaries, but flies to the relief of the degraded slave, and cordially embraces the much injured aborigines of our country. Never did I see the power of the Gospel more "evidently set forth" than among the Indians. We have seen its effects among the Cherokees, the Creeks, the Choctaws, the Chickasaws, the Wyandots, and other nations, with joy and wonder. Within a few years the charms of the Gospel have influenced the Indian hunters to exchange their savage, for civil and religious pursuits and pleasures.

Instead of bark huts, many of them now live in comfortable cabins, surrounded by cultivated fields and fruitful gardens, which yield certain support to themselves and their families. Their wives and daughters no longer bear the heavier burden, but clothe the children and manage the household, while the men cultivate the farm.—But above all, we hear them relate their christian experience clearly and properly. They tell of the wonderful things of God with reverence and awe. They point to their farms and houses as evidences of their civil improvement, and say, with rapture, "but that is not all, there is a change *here*," (laying their hands upon their hearts) and to their credit I may add, they prove the sincerity of their professions, and reality of the change, by their life and conversation, and are now bringing up their children in the same way. "By their fruits ye shall know them," said our Lord. They bear fruit We can therefore no longer doubt whether the Indians are proper subjects of the Gospel mission. Some of the parents remarked with emotion, the difference between the former and present conduct of the children. Instead of spending their leisure hours in play, they are obeying the "first commandment with promise," assisting their parents, and communicating the knowledge they have acquired.

We saw sixty children among the Wyandots, who had changed the savage, for the civil and religious life.—We thought of the beneficial effects through successive generations, and felt that the power of this enterprise should inflame the coldest heart.—"That which we have heard and known, and our fathers have told us, we will not hide from their children; showing to the generation to come the praises of the Lord and his strength, and his wonderful works that he hath done. For he established a testimony and appointed a law among us, which he commanded our fathers, that they should make them known to their children; that they might set their hope in God and not forget the works of God, but keep his commandments.

To carry the Gospel effectually *to the poor*, it must not only be without expense on their part, but in many instances, we must furnish them with "food and raiment," as well as the "promise of the life that is to come." This requires funds. Preachers cannot live on air or be cloathed with sun beams; but with bread to eat, and raiment to wear of the plainest quality, they are satisfied to their heart's content.—Could you but see the number of children that are maintained and taught at some of the missionary establishments; could you witness the improvement of parents and children in civil and religious knowledge, and then compare the expense with the improvement, your hearts "would burn within you to see what God hath" wrought in these, our afflicted fellow-creatures; and this well grounded and pious joy would be increased by the reflection, that you have aided in achieving so great and profitable a change, and generations yet unborn may enjoy the saving benefits of your liberality!

I assure you, Sir, that, old and infirm as I am, while I beheld the result of your labours among those humble, obedient and amiable creatures, I felt willing to "spend and be spent" in their service. Their equals for peaceable conduct, ready obedience, diligence in labour and study, and "fervency of spirit" and practice, I never saw, among so great a number of children.

Such my friends are some of the reasons which should induce you to "give alms of such things as ye have" —He that hath pity on the poor lendeth unto the Lord. He will repay him "The Lord loveth a cheerful giver."

THE RISEN SUN.

"*The sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimestone and fire from the Lord out of heaven And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the grovnd.*"—Gen. xix. 23—25.

Turn, my soul, once more to iniquitous Sodom, and contemplate the awful but religious vengeance of Him whose mercy would have rejoiced over judgment, and whose unequalled clemency would have spared these guilty cities, had but ten righteous persons been found within their borders. The sun, we are told, was just risen, when Lot entered into Zoar. Its earliest beams had cast a golden, light on the towers and lofty palaces of Sodom and Gomorrah; the birds had commenced their morning hymn, and the cattle had begun to snuff up the rising fragrance from the dew-bespangled plain; the unchaste herds of adulterers and the perpetrators of nameless crimes, had, at length, sunk into sleep; the midnight assemblies, and the halls of debauch and drunkenness, and lust, had, at length, closed their doors; the thief and the blood-stained murderer had each concealed himself from the approaching day, and the rage and uproar of Satan's kingdom seemed for a moment hushed into peace, or removed to some other part of the earth; when lo! the fiery deluge poured down from heaven, and sulphureous fumes and streams of wrath roused the guilty sleepers to gnash their teeth, and despair, and die. Then sunk the proud habitations of guilty man into burning ruins, and the souls of their adult inhabitants descended into the unquenchable fire; and a corrupt and filthy sea of waters overflowed, and has ever since covered those once fruitful plains which, in times past, were as the garden of Paradise, "like the land of Egypt, as thou comest into Zoar."

A SOLEMN WORLD.

When we look around on the solemnities of this solemn world; when we see the sun rolling his journey to measure out the probationary life of man; reminding us as he passes, that the night cometh, in which no man can work—when we look forward and think of those scenes in which we are soon to act so great a part; when we look up to the joys of heaven, and down to the pains of hell; when we think of that trumpet which shall wake the dead; and that day which shall pour the light of eternity on every eye; when we fancy the Judge enthroned, the volume opened, the world assembled, and the last assize already begun; when we think, in view of these scenes, that mercy now invites; and that even justice utters her denunciations only to induce us to avoid them: why is it, that all this mighty influence is exercised in vain? The human heart is impudent—brutish—brass—marble—rock.

WORTHY OF IMITATION.

A gentleman, resident in this county, says the Pittsburgh Recorder, whose name we are not permitted to mention, feeling himself under obligations to contribute something more for benevolent purposes than he had previously done, formed a resolution to devote, annually, to the Lord, the avails of 12 days' labour at his secular employment, that is, one day in every month, so long as health and success in business would enable him to do so.—Last spring, he presented to the Female Education Society of Jefferson College $22 21, which had been raised in this way during the preceding year. We are pleased to find that he continues to carry his pious and benevolent resolution into effect; and has recently made a donation to the same Society of $20 56, the avails of one day's labour in every month during the last year.

WESTERN LUMINARY.

Two Dollars per annum, in advance.

LEXINGTON:
WEDNESDAY, MAY 31, 1826.

For the Western Luminary

THOUGHTS ON READING THE LIFE OF GIBBON.

Mr. Skillman,

Reading the life of Gibbon, I fell into a train of thought, the result of which is at the service of your readers.

Hope, says the old fable, was left at the bottom of Pandora's box, when all the rest of its contents had flown out. The moral is understood by every one who has spent a few years in the world, and those who are fast advancing toward the bourne of life feel it sensibly. The exclusion of Hope from life tends, says Gibbon, to throw a brown shade on its latter end. Perhaps *black* would have been a more suitable epithet. To diffuse a gleam of light through this thick darkness, or to enable those who are entering therein, to arm themselves with stubborn patience, as with triple steel, has been the endeavour of Philosophers of every age. One set held out the hope of a future state. Another bade you be satisfied with what you had enjoyed, and perish without murmuring. The former, however feeble his arguments, shewed more humanity as well as greater knowledge of human nature in the motive he advanced for the support of his fellow mortals. The latter, however specious his arguments, was as deficient in good sense as in humanity. He employs for the consolation of his pupils, a topic, which (that I may continue Mr. Gibbon's metaphor) attempts to outlive the brown shade of old age, by presenting the blackness of utter darkness in annihilation.

The sentiments of the more humane Plato in his Phœden are remarkable, as evincing the earnestness with which the philosophers of antiquity gasped after immortality, and how eagerly they strained at its more distant prospects.—"Were I," says the dying sage, "like yourselves, in the flower of youth, I would bind myself by a vow never to cease my researches, nor to grudge time and expense in exploring this momentous point. For the prize is great and worth our ambition. I would seek it every where. There are many wise men in Greece; there are many among the barbarians; and I would as gladly obtain the truth from the one as from the other." Another character in the same dialogue remarks, "If we had a divine revelation on this subject, we should need no more. Confiding in that, we might securely, as on a gallant vessel, sail with certainty over the ocean of life; but situated as we are, our next best course is to put together such reasonings as may, like a hastily formed ratt, suffice to bear us up amidst the waves of existence."—It would be difficult for language to demonstrate more strongly the difference between an ancient and a modern philosopher, the latter seeming almost actuated by a horror of futurity—while the former as willingly took up with the shadows of arguments or tales—provided they could assist in some degree the feeble hope of that immortality after which they panted.

Since their time the Christian has asserted a better hope; he believes that life and immortality have been illuminated by the Gospel; and that the wish hinted in the Phœden has been verified by Christ.—But this belief was what Mr. Gibbon could not embrace, not that he any more than other mortals could exist without hope; no, he had formed another hope for himself, and to himself alone could that hope appear possible. He hoped to protract existence for 12 or even 20 years, although in a body naturally fee-

ble, and whose original infirmities were increased by his attachment to the pleasures of the Table, whence he had contracted an unwieldy bulk.—To these a dreadful complaint, enough of itself to induce despair, was superadded.—And yet this Philosopher could indulge a hope which every one besides himself saw was evidently chimerical, and while he grasped at the hopes of a few years' existence in a distempered body, could reject those of immortality. Was this because the latter, though in his own opinion "a most comfortable doctrine," was not as probable as the hope which he had embraced? By no means. "The immortality of the soul is, (says he,) a noble and specious tenet." "The Christian religion is enforced by arguments which have sufficed to convince, or confound the reason of a Locke." Yet this Scholar, this Philosopher, this truly ingenious man, chose rather to support his spirits by a hope so poorly grounded that its futility must have been evident to every one that approached him, rather than to nourish that faith which thousands, confessedly among the first of their species, have been content to entertain. This man certainly exercised a faith at least equal to that of a professor of Christianity. He against hope believed in hope, and thus has given us a strong proof that the Sceptic himself cannot exist without it, but must in some way cling to it as a support, even in defiance of that reason which he professes to idolize, and by adhering to which he fancies that he has driven religion from the world; a design which, if successful, compels him to exert himself to find some kind of substitute for it in advancing years

Beads and prayer books are the toys of age. This is perfectly in consonance with that time of life, the exercises of religion keeping alive that hope, which is man's most delightful, perhaps only cordial Each stage is preparatory to the next. Nature ordains that of infancy to precede that of vigorous youth—which in turn introduces active manhood—and on the conduct of this last depends the comforts or the distresses, mental or bodily, of old age.—Is it not then reasonable that the same nature should have ordained the contemplations of old age as a preparation for a future state? Even if man were deceived, it were better to be so, than to be robbed of the last cordial of existence Nor let it hence be inferred that Religion is useful only in old age; on the contrary, in it we experience the curb of youth, and guide of manhood, as well as the stay of decrepitude And those who best avail themselves of its assistance in the two former stages, are most certain of finding its benefits in the last. G.

From the New York Observer. May 13.

SABBATH SCHOOL UNION.

Tenth Anniversary.

On Tuesday, at half past 3 o'clock, the children of the schools belonging to the Sabbath School Union, in this city, amounting to between *five and six thousand*, assembled in the Park, in front of the City Hall, arranged in companies, each company under its respective banner, which bore the number of the school and an appropriate motto. They then walked in procession, accompanied by the superintendents and teachers, preceded by the President of the Society, and the other officers and members, to Castle Garden.

The concourse of ladies and gentlemen assembled to witness the interesting spectacle, seemed nearly to fill this vast amphitheatre, capable of holding conveniently 15 or 20,000 people — Prayer was offered by the Rev. Dr. Blythe, of Kentucky, several hymns were sung, and addresses made by the Rev. Mr Curry, of Ontario county, and the Rev. Dr. Milnor, President of the Society.

In the evening the Society met in the North Dutch church, in William street. After prayer by the Rev. Dr. Bates, of Middlebury, Vt. the Annual Report was read by Horace Holden, Esq The meeting was addressed by Rev. Samuel Lucky, of the Methodist church, S. P Staples, Esq and Rev. Dr. Spring, of this city; and Rev. Mr Sharp, of Boston.

AMERICAN TRACT SOCIETY.

The First Annual Meeting of this Society was held at the City Hotel, on Wednesday, the 10th inst. at 10 o'clock, A M. The President of the Society,

S. V. S. WILDER, Esq.

took the chair, supported by Col. Richard Varick, and the Hon. John Cotton Smith, of Connecticut.

The meeting was opened with prayer by Rev. Mr Mortimer, of the Moravian church.

The President then delivered an address.

The Annual Report was then read by the Secretary, and the Treasurer's report presented; after which several resolutions were unanimously adopted.

The meeting was addressed by Rev. Mr. Cuyler, J. M. Hopkins Esq. Rev. Prof. McIlvaine, Rev. Dr. Staughton, Rev. Mr. Edwards, and Rev. Dr. Blythe.

The exercises of this meeting were rendered peculiarly interesting from the great cordiality and entire harmony of sentiment and feeling which prevailed among Evangelical Christians from different religious denominations; and the glow of Christian affection which united their hearts in love of the object before them, as a means of honouring God their Redeemer in the salvation of perishing men.

After the exercises, the Board of Directors met, and proceeded to the choice of the Publishing, Distributing, and Finance committees. The same gentlemen, who were appointed last year were unanimously re-elected, excepting the Rev. J. Summerfield, of the Publishing Committee, deceased. *ib.*

UNITED FOREIGN MISSIONARY SOCIETY.

NINTH ANNIVERSARY.

The ninth Anniversary of the United Foreign Missionary Society, was held at the City Hotel, on Wednesday evening, May 10th, 1826. Rev. Dr. Proudfit, of Salem N. Y. the Senior Vice President of the Society, in the chair. It was announced that the President, the Hon. Stephen Van Rensselar, had left Washington city with the intention of presiding at the meeting, but had been the preceding evening providentially delayed at New-Brunswick. The meeting was opened with prayer by the Rev. Mr. Beman, of Troy, N. Y.

An abstract of the Annual Report was read by the Rev. Mr. Mason, Secretary for Domestic Correspondence.

The following resolution was adopted:—

Resolved, That this Society cordially approve the measures adopted by their Board of Managers in relation to the Union of the American Board of Commissioners for Foreign Missions, and the United Foreign Missionary Society. *ib.*

AMERICAN BIBLE SOCIETY.

The tenth anniversary meeting of this noble institution, was held on Thursday, at the Middle Dutch Church in Nassau street. The venerable President of the Society, the Hon. John Jay, not being present, the Hon. John Cotton Smith, formerly Governor of Connecticut, took the chair, supported on the right by Judge Thompson, and on the left by Governor Clinton. The chairman then stated that the President was unable to be present, but he was happy in being authorized to as-

sure the assembly that his attachment to the institution remained unabated. The Rev. Dr. Perkins of West Hartford, Conn. commenced the exercises of the day, by reading the 49th chapter of Isaiah. Letters were then communicated from the President of the United States, and several other Vice Presidents of the Society, apologising for their non-attendance, after which the annual report of the Treasurer was read by W. W. Woolsey, Esq. From this document it appears that the net receipts into the Treasury for the past year amounted to $51 339 94. The receipts for the 9th year were $44,833 03, making a gain of receipts in the 10th over the 9th of $6.558 86.

The Rev. Chas. G Sommers, one of the Secretaries of the Society, then read the annual report. *ib.*

PRESBYTERIAN EDUCATION SOCIETY.

Eighth Anniversary.

The eighth annual meeting of the Presbyterian Education Society was held on Thursday evening, at the Brick church, in Beekman-street. The chair was taken at 7 o'clock, by his Excellency Governor Clinton, President of the Society. The meeting was opened with prayer, after which the annual report was read by the Rev. Ward Stafford, the Corresponding Secretary of the Society. *ib.*

BAPTIST CONVENTION.

The General Convention of the Baptist Denomination in the United States met in this city on Wednesday April 26th. Rev. Robert B. Semple, D. D. of Virginia, was chosen President, and Rev Howard Malcolm, of Hudson, Secretary. It immediately commenced the consideration of the Missionary & Education business, with which it is by its constitution entrusted. We are informed, however, that no important acts have as yet been passed, though many are at present under discussion with the committees to which they have been referred. *New York Observer.*

MISSIONARY CAUSE.

Do any ask, Why, what has been done? We answer, by authority of a document compiled from the most correct materials, that there are 83 missionaries labouring, at 49 stations in Africa, by whose care 4388 pupils are constantly instructed;—that in Asia, there are 244 missionaries attached to 130 different stations, by whose exertions 42 390 pupils have been brought under a system of pious education;—that in Siberia, and on the borders of the Mediterranean, Black, and Caspian Seas, there are 33 other missionaries exerting themselves with various degrees of success, at eight different stations;—and that in America, from the South to the farthest North, 224 missionaries, at 102 different points, are dispensing the elements of knowledge to 3222 persons. The whole number of Missionaries throughout the world, cannot be less than 584, to which we may add 394 native assistants who are known to co operate with them, besides 100 more at least whose services are not mentioned in official reports. Did these devoted labourers effect no more than collect their 50 000 pupils for instruction, though it is probable they have collected nearly double that number, it surely can never be said, that they had spent their strength, and their patrons the funds of their societies, for naught. But they have done much more.—They have collected and established Christian churches; and have received to their communion at least 40,000 members; probably indeed more than double that number are at this very time thus enrolled, if we could receive correct reports from every station.

In some places the effects of the word preached, have been nearly as sudden and as manifest as in the days of the Apostles. The plain, humble,

and most devoted Moravians, first reaped such a harvest on the desolate and barbarous shores of Greenland, as if expressly to show us that God is able to make the worst wilderness to blossom like the rose. Like wonderful success attended the labours of English missionaries and chaplains at Sierra Leone, under whose care a Christian community has been planted, with such base seed as is disgorged from the hold of a slave ship. And devoted men from our own country have witnessed a more general and happy change, in some of the Islands of the great South Sea, where Christianity and civilization, hand in hand, are leading a guilty and barbarous people to improvement and happiness.—*Episcopal Reg.*

REMARKABLE FACTS.

Christianity began its progress at Jerusalem. At the expiration of forty days after the death of Christ, it numbered about 120 followers, immediately after 3000, and soon after 5000 more; and, in little less than two years, great multitudes at Jerusalem only, as well as throughout Judea. Mahommed was three years occupied in making 14 converts, and those too of his own family; and proceeded so slowly at Mecca, where he had no established religion to contend with, that in the seventh year, when he was compelled to flee to Medina, only 83 men, and 18 women retired to Ethiopia. Within a century from the time of the Ascension, Christianity, without any aid but that of preaching, pervaded not merely Syria, and Lybia, Egypt and Arabia, Persia and Mesopotamia; not merely Asia Minor, Armenia and Parthia, but a large portion of Europe. Islam, on the contrary, had no considerable success, until it achieved it by the sword; and when it ceased to use the sword in making proselytes, its progress was at once arrested. We then ask the infidel—to what was this remarkable progress of Christianity owing? Not, certainly, to the rank or or power of its author: He past the greater part of his life in obscurity, working as artisan, and the residue as a wandering teacher; and, at last, was publicly executed as a malefactor.—Not to the learning or influence of his followers; they were fisherman and publicans. Not to the sword: he employed none, except "the sword of the Spirit." Not to the aid of government; for both Jews and Romans were banded together to destroy it. Not to the hopes of wealth, honour, or power; for its author very frankly told those who became his followers, "My kingdom is not of this world;" and taught them to expect not merely contempt and persecution, but the loss of all things, even of life. Not to its flattery of the human character; for it explicitly declares, "Except a man be born again, he cannot see the kingdom of God." Not to any license given to sensual indulgence; for the language of its author was, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Not to the hopes of a sensual heaven; "Into the city nothing shall enter that defileth." Not to a blind credulity; for many, who embraced Christianity during the two first centuries, were men of distinguished talents and enlightened minds; and all, who cordially embraced it, became men of of a virtuous character. We then repeat the question to the Infidel,—Why did the Religion of One, why was publicly executed between two thieves, of one who was without friends; without influence and without power; a religion which flattered no one, which exposed its followers to the loss of all things in this world, which required self-denial and self-renunciation, and offered no reward in the future world but holiness;—why did it immediately pervade the city and region where he was executed, and in a little period all the surround-

ing would? If the infidel attributes it to miracles merely; he renounces his infidelity. If he admits that it was owing to the inherent evidence of its truth and its divine origin; he does the same. And if he denies both; he asserts a far greater miracle, in the progress of Christianity under these circumstances, than any, or than all those which he disowns.

REMARKABLE REVIVAL OF RELIGION.

The following is from the Religious Messenger, a Methodist paper published in Philadelphia.

In the year 1790, having charge of a District in the South, I was invited to visit a settlement at the foot of the Blue Ridge, near what is called the Flower Gap, in North-Carolina.—This settlement consisted chiefly of Episcopalians. Their minister had left them early in the revolution, and they had long been without even the form of godliness amongst them. Hearing that I could baptise their children, they sent a messenger, requesting that I would consider their destitute condition, and make them a visit. A day was appointed, and I arrived at the appointed place, in time, and found many people collected, and a much greater number of children than usual at an appointment for preaching. A stand was erected in the wood, there being no house that would contain half the people.

After preaching on the subject of Baptism, the parents with their childcen to be baptised, were desired to form a circle round the stand; and what a sight! about thirty heads of families, with perhaps one hundred and thirty children, were presented to my view. The sight of my eyes affected my heart. I addressed myself to the parents—You wish, dear people, to dedicate your children to the Lord in baptism; you do well; but would you wish the Lord to be the God of your children, and not of you too? Your children, who are in a state of minority, belong to God's family. Jesus became a child with children, that children might become heirs of glory. He took them in his arms and blessed them, and said "of such is the kingdom of heaven." But some of you who are parents, I fear, do not belong to God's family; but he is willing to receive you with your children, and while I baptize with water, O, may he baptise you with the Holy Ghost. Here my voice was lost in the cry of the people. From this time in about the space of six weeks there were eighty persons in this settlement who professed to know God in the pardon of their sins, some of whom had never heard a sermon until that day. This was the most remarkable revival of religion I had ever seen.

WARNING TO UNBELIEVERS.

We are assured of the truth of the following communication by a correspondent, on whose authority we place the most unreserved reliance.

Christian Obs.

It was my lot some years ago, occasionally to meet a disciple of the late Dr. Darwin. Mr. ——— had drank so deeply into the system and spirit of his master, that he considered him the very first poet and philosopher of the age. I have heard him expatiate with enthusiasm on the writings and character of that deist, and in the same conversation revile the Holy Scriptures with all the rant of vulgar blasphemy.

Of all the examples of a mind emancipated from religious and moral restraint I ever met with, this unhappy man was the most offensive, His conversation, though abundantly larded with the rant and slang of the new philosophy, was lewd, profane, and jacobinical; and when infuriated by zeal for his principles, (which happened as often as they were opposed,) every rule,

of decorum was trampled under foot.

A few months after my last interview with Mr. ———, I was informed that he was no more.

Struck with the event, I was solicitous to know how such a man would die. The amount of my information was, that as death approached, the confidence he had before expressed in his deistical opinions forsook him, and in its place deep horror seized his mind. A short time before his departure, supposing himself quite alone, he was overheard by an unobserved attendant giving vent to the agonies of a tortured conscience. With furious despair he expostulated with the man, (Dr. Darwin,) whom he now reproached, as his deceiver; and after loading his name with execrations, which I dare not put on paper, he closed the horrid remonstrance in some such terms as the following:—"Monster! wretch! *Is this the end of your boasted philosophy?* Have you brought me to this?"

INTERESTING TRIAL.

An interesting trial took place in February, in the Sessions Court, Dublin, in which a deaf and dumb orphan boy was prosecutor. He was totally deaf from his birth, and had been dumb until taught to articulate in the Deaf and Dumb institution. His testimony, which was given partly by signs, and partly by speaking and spelling words with his fingers, was confirmed by a watchman. The prisoner was found guilty, and sentenced to seven years transportation. The boy is an apprentice to a printer in Dublin. After his examination, he wrote and handed to the Recorder the following letter, which explains the nature and the circumstances of the robbery:—

To my Judge. I was standing, looking at a shop window and things, last Monday week night: it was 9 o'clock in the evening; a wicked woman met me, and she asked me ———, I said, "I am deaf and dumb," by my signs, until she took away my watch and my fob pocket, and tore it off. She ran away into another street, into a house; I followed her with my eyes immediately, and ran after her. She ran into a house down stairs, into a little back kitchen-cellar low. She threw a candle down, out, with her hand, to make me dark night, and she pushed me. I fell down on my back, on the ugly ground; my elbow and and back were painful and blue. I got up dirty and caught her; she is very strong; I called a watchman; I said, "come, come," to take her to prison — She pushed my watch under a bed and hid it—sitting on the bed; the two watchmen found it by their search.— It is very true—I swear true. I hope the Judge will not hang her. Will he give me my silver watch and my fob, and send her to lock up in prison, or send her to ship to Botany Bay. I am Thomas Collins, a deaf and dumb orphan boy. Perhaps if a good Minister will speak to her some things about God and Christ, she will be repentant, and will become a good woman, and a Minister will be better than a Judge: but if she will not be repentant, that the Judge will send her to hard work in the Botany Bay.

NEWSPAPERS.

The Boston Traveller contains the following statement. "In this city there are now printed four daily, three tri weekly, seven semi weekly, and fifteen weekly newspapers—in all twenty-nine. The whole number of papers issued at one publication by all the newspaper establishments, amounts to 41,743. The whole number of papers printed in one week is 69,966.— There are 19,172 sheets circulated on Saturday; upwards of 2000 more than on any other day in the week."

Two years and a half since, says the New-York Religious Chronicle, we made a calculation of the extent of

Newspaper publication in this city; when it was estimated that the total issues from the New-York press amounted to about 95 000 per week, or nearly *five millions* a year. It is probable that there has been an increase of one third in the issues from this city since that time.

RUTGERS' COLLEGE.

We have the pleasure of announcing that Colonel Henry Rutgers has, in addition to his former munificent donations, bestowed five thousand dollars on Rutgers' College—on condition, that it be preserved as a fund duly invested. And the annual interest at six per-cent. is to be applied to the wants of the College, at the discretion of the Trustees.– *Dutch Reformed Mag-*

BOLIVAR.

The city of Cusco has lately presented to Bilivar a golden garland, ornamented with pearls and diamonds, as a testimony of gratitude for having preserved and freed the country; which the Liberator, with his characteristic nobleness, sent to General Sucre, by whom the victory over the Spaniards was obtained. General Sucre, however, has presented it to the National Legislature of Colombia, in the name of himself and his army. The Senate and Representatives have accepted the present: and have determined, in order to preserve this memorial of the Colombian army, which has given independence to Peru, to deposit it in the National Museum.

From the Spirit of '76.

BEAUCHAMP'S CASE

The argument was closed on Friday afternoon; the Jury retired, and in about twenty minutes, returned a verdict of GUILTY, against him for the *murder of Col. Sharp.* On Saturday the Counsel for Beauchamp moved the court in arrest of the judgment, and to discharge the prisoner, upon the ground mainly, that there was no law now in force in Kentucky, to punish any man for the crime of murder.

Judge Davidge, who presided, after the argument of the motion closed, delivered his opinion, overruling the motion in arrest, in a very clear and satisfactory manner.

The Judge then proceeded in a very feeling, yet firm manner, to pronounce the sentence of the law on the Prisoner, Beauchamp, directing the sheriff to take him thence to jail, and there to keep him safely until the 16th day of June next, on which day he should take him to the place of execution, and hang him until he was dead.

The Prisoner, Beauchamp, then rose with considerable composure and apparent calmness, and remarked to the court, that he regretted that the shortness of the time fixed for his execution, made it necessary for him to ask a respite of a few more days, after his country had required his death.— But that he had a duty to discharge *towards others in whose fate* he felt a much deeper interest, than in his own— that on this account he was desirous to *write* on the subject of his death, and for this reason, requested the extention of the time of his execution.

The court replied to him, that any reasonable time within the power and discretion of the court, would be given, and extended the time of his execution to the 7th day of July next.

MRS BEAUCHAMP.

The wife of *Jereboam O Beauchamp* was arrested and brought before two Justices of this county, on Saturday last, for examination on a charge of being an accessary, with her husband in the murder of Col. Sharp. The evidence turned out to be about this—Mrs. B confessed to one witness that her husband had determined on killing Sharp in an open manner, the first time he should meet him, in consequence of the wrongs done her, but that she on her knees begged him to execute his purpose in a secret manner, so as to avoid punishment.— That B was conducted by a negro to Sharp's dwelling, and who also gave him information where Sharp slept; but that the servant was ignorant of the designs of B.— This was about the substance of the evidence adduced against her; the magistrates deeming it insufficient to charge her as an accomplice, discharged her.

[Beauchamp, since his comdemnation, has confessed that he committed the murder.]

DIED,

On the 23d inst. Mrs Mary Morton, consort of George W. Morton, of this county.

For the Western Luminary.

THE HUSBANDMAN'S MORNING HYMN

To thee! great painter of the smiling plain,
To thee! the swelling note of praise shall rise.
Ye sighing zephyrs catch the grateful strain,
And bear it, trembling, to yon distant skies.

By contemplation's sweet inspiring aid,
I hail the beauties of the rosy morn,
Rapt with the scene, the plan by wisdom laid,
I hail the fleecy flocks that speck the lawn.

The frugal bee, pursuing choicest flowers,
Quaffing her honey from their blooming hue;
While each, replete with soft distilling show'rs,
Presents its balmy sweets, and bids her sip the dew.

The birds uprising from the downy nest,
The charming graces of the smiling dawn,
The martins grateful lays, inspire my breast
With gratitude divine, and pleasures newly born.

Jesus, thy pencil shines in every flower,
Each incense-breathing gale proclaims thy love;
Earth stands a monument of matchless power,
And beauty beams conspicuous from above.

When awful silence reigns on every side,
And heaving clouds reflect faint gleams of light;
The little hills, their verdant foliage hide,
And veil their tufted heads in darksome night.

When morning steals across the dusky plain,
The rising sun distains the murm'ring rill,
And gilds the mountains with transparent stain,
I'll celebrate the hand of matchless skill.

Where'er I turn I see thy goodness spread;
O'er every rising hill and sloping dale,
Eternal bounty rears its golden head;
Then let me muse his praise, for words would fail.

J. H.

Poets are such by birth, 'tis said,
Nor can by rules of art be made;
But not by birth do *Christians* shine,
They are *now made* by Grace divine.

V————s, Ky. 1826. J. H.

What is my Bible worth? was a question which occurred to my mind lately on viewing this Holy Book. In one sense it is of but small value; only six shillings did I give for it. When I considered its workmanship—the neatness of the binding and cleanliness of it, I could not but admire the manufacture, and did not grudge the price. But this answer was insufficient; the question still continues, "*What is my Bible worth?*" When I consider that it contains the most ancient and beautiful history of kings and prophets, and remarkable events—the words of the sweet Psalmist of Israel—the prophecies of holy men of God—the gospel of Christ and the way of salvation by him, and the sweet doctrines of the apostles—O! the worth of it is beyond comparison—nothing on earth can compare with it. *These scriptures are able to make thee wise unto salvation, through faith in Christ Jesus*, saith Paul: and nothing but Heaven can equal the worth of these divine writings.

CONTENTS OF No. 47.

Western Thological Seminary,	737
Maumee Mission—Revival in the School,	739
Colonization,	740
Methodist Missionary Society,	741
Address of Bishop M'Kendree,	*ib.*
The Risen Sun,	743
A Solemn World,	*ib.*
Worthy of imitation,	*ib.*
Thoughts on reading the life of Gibbon	744
New York Sabbath School Union,	745
American Tract Society,	746
United Foreign Missionary Society,	*ib.*
American Bible Society,	*ib.*
Presbyterian Education Society,	747
Baptist Convention,	*ib.*
The Missionary Cause,	*ib.*
Remarkable Facts,	748
Remarkable Revival of Religion,	749
Warning to Unbelievers,	*ib.*
Interesting Trial,	750
Newspapers in Boston & New-York,	*ib*
Rutgers' College,	751
Bolivar,	*ib.*
Beauchamp's Case,	*ib.*
Death of Mrs. Morton,	*ib.*
Poetry.	752
What is my Bible worth?	*ib.*